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THE  
IVBILE  
OF  
BRITANE.

*J. P. Collier*

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By *Lodowik Lloid* Esquier.

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THE  
LIVELIHE  
OF  
BRITAIN.



By Thomas Pingo



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To the most Noble Prince Henrie  
by the grace of God, Prince of Great Britaine.

**R**

Oscius the Romane Tredicard  
(most noble Prince) contending  
with Cicero the Orator, which of  
them both should persuade most  
people, either Roscius with his  
motions, and gestures of his body ;  
or Cicero with varietie, and copy  
of his tongue. This hath beene in ex-  
ercise in Greece much vsed ; and now in Rome more : but of  
such motions and gestures of men, that can speake with  
their hands, with their eies, with their shoulders, and with  
their feet, Salomon bids vs to take heed, that will speake  
like Arissippus to Dionisius heelers.

Such were they that held their heads on the left side, like  
King Philip of Macedon, while Philip lained : such were  
they after Philip, that like Alexander his Sonne with  
their bushes and standing haires, would be called Opistho-  
comæ, because Alexander was so. Now too many such,  
like the Courtiers of Meroe in Ethiope, where if their  
King halt, they will also halt, in such sort, that Circes and  
Calipso could not make such a Metamorphosis of Ulixes  
men, as men make of themselves.

There was then in Rome but one bird that was taught  
to say, Ave Cæsar Imperator : one bird in Carthage to  
say, Deus cithanno : and one bird in all Greece, that was  
taught to say, myas brzo tapos : but not onely these flatter-  
ring fowles fledde from Rome, from Carthage, and from  
Greece, to Great Britaine ; of whom we may now say, as Ci-  
cero said then of the like, *Quibus credamus, nescimus.*

# The Epistle.

But also of late such Raunes and Fultures, that salute vs with their tongues, and say, Ave; and with their hearts, Cauet, which if their bodies were opened, as the Athenians did Aristomenes, or as the Lacedemonians did Hermogenes, their hearts should bee found, as their hearts were, pilosa & hispida, full of haire and thornes.

In the time of Torquine the proud, there was in Rome but one Serpent that could bark like a dogge, and one dogge that could speake like a man; but now so many barking Serpents in Rome, & so many speaking dogs out of Rome, that, Quos fugiamus, ignoramus.

But such are the frufts of some religion, that as then in Egypt, they had their Sphinxes in their temples, to expound their darke and obscure Diuinitie full of Oracles: so now they haue in Rome, not onely Egyptian Sphinxes in their temples, but also Corinthian Sphinxes in their studies, such as Cicero charged Hortensius to haue in his house to plead his causes.

But as then many Philosophers went from Greece to India, and to Ethiope, to see Sacerdotes solis, and the most famous table of the Son, in Sabulo, and to heare Hiarchas lectures of the nature and motions of the starres, and of Tantalus well. So also many now goe from Great Britaine to Rome, not as Appollonius the Philosopher went from Greece to India, to heare the Gymnosopists: but as Saul went from Hierusalem to Damasco, for commissiōn and authoritie to kill and murther Christians, and to persecute Kingdome, and Countreys.

One of your Maiesties most humble  
and affeſtionate ſubſect Britaines, will alſo make him ſee

LODOVVIK LLOID.



## The Fubile of Brittane.



alum cali domino &c. The He-  
uens is the Lord ; and the Earth  
he gaue to the children of men ;  
to the land of Chanaan was giuen Deut. 2.  
to Abraham and to his seed, from  
the Lebassires, Heathites, Amale-  
kites and others ; the land of the Gyaunts to  
the children of Lot, to Moab, and to Ammon ;  
and the Lord gaue Mount Seir to the children of  
Esau, with a strict commaundement to Moses and  
Joshua, not to trouble or vexe them.

The Lord  
giuest  
lands and  
habitations

Gyaunts dwelt in Mount Seir before the Edomites time, whome the Edomites called Horims, whom the children of Esau destroyed, and dwelt after them in Mount Seir ; and so the land of Moab was inhabited first by Gyaunts named Enachims, engendred of the monstrous brood of Enachims, and of Ammon, as it seemed by Og King of Basan, whose bed was

Gyaunts  
dwelt in the  
land of Seir,  
of Moab,

nyne

B. Sg

## 2 The Iubile of Brittane.

myne Cubites long.

And againe, Gyaunts whome the Ammonites called Zomims, dewlt in the land of Ammon before the Ammonites, and all the land of Basan was called *terra Gigantum* vntill Loes time, to whome, and to his children the land of Gyaunts was giuen.

One lan-  
guage conti-  
ned in the  
Patriarchs  
time vntill  
Nymrod.

Gen. 11.

*Dominus est terra*, the earth is the Lord, and he gaue it (as in the tenth of Genesis, by Moses is set downe) to the children of Noah, for from Adams to Nimrod 1800. yeares was but one Nation, and one language, which was at the building of the Tower of Babilon confounded, and deuided at that tyme vnto 72. languages, so many were the builders of the Tower; hence comes the antiquities of all Nations and people.

Notwithstanding the Scithians bragge, that they are as auncient as the Scithian oakes, and therefore the old Scithians doe weare Akornes in their caps, for a iust remembrance of the same.

The Athenians saye, that they bee *Terrigenae* borne *ex atra terra*, and therefore weare Grasshoppers in the haires of their heads, in token of the same.

The Argives as old as the Moone, and weare the likenes of the Moone vpon their shooes, in memorie of that; and so the Egiprians with the old Phrigians contend about their antiquity.

But this little treatise is not to entreate of antiquite, which is full of errors, but of the Iubile

Merodot.

*Britannie.*

# The Jubile of Brittan.

3

Brittan, which ought to bee full of ioyes, with  
thankgiuing.

A yeaire of Jubile with the Iewes, was a yeaire <sup>A yeaire of</sup> of liberty, free from all bondage and seruice, a <sup>Jubile a-</sup> yeaire full of ioyes and myrth, and to make feastes <sup>mong the</sup> in remembrance of God his goodnes and loue <sup>Iewes.</sup> towards his people, which was euery fifty yeaire.

Our great Jubile in England was iust vpon the *The Jubile* fifty yeaire, which was between Edward the sixt, <sup>in great</sup> and James the sixt now our King, at his first arri- <sup>Brittan.</sup> uall vnto England.

No greater Jubile could be in Iudah, than in the time of young Iosias, who purified Hierusalem and all his Kingdomes from images and idols, from groves and superstitious alters in Mount Olyuer, burned, brake them, and threw their ashes into the riuer Cedron. <sup>Olivet cal-  
led the  
Mount of  
corruption.</sup>

Neither can there be a greater Jubile now in great Brittan, then to haue such a godly religious King after so good and so religious a Queene, whose fame shall never die in Europe, let the wicked speake what they list, whose lust is alwaies to speake euill of good and godly Princes.

They haue also their Jubile like the Egyprians, *The Jubile* whose Jubile was in drowning the children of Is. of Egyp. rael in Niles, like the Romanes, whose Jubile is to persecute the Christians with fire: for as God reuenged the Hebrewes vpon the Egyprians with ten such plagues that were never heard, nor read the like, so the Romans reuenged the Egyp- *The Jubile* tians of Rome.

## 4 The Iubile of Brittan.

tians vpon the Christians with tenne such terrible persecutions of tenne Tyrants, as could be most horribly inuented.

Great con-  
trouersie be-  
tween fire  
and water.

Herod. lib.

4:

Heidfeld:  
de diis ca. 2.

Great controuersie was euer betweene the Egyprians and the Romanes about fire and water; in Egyp they are most merrie, when the whole Land of Egyp is couered ouer with the water of *Nilus*, that is, the great *Iubile* in Egyp.

The great *Iubile* in *Rome*, is of such fire as they haue in *Scythia*; where wood is scant, they take the skin from the flesh of their beasts, & take the flesh from the bones, and with the bones of their beasts, they boyle their meat: such fire was long vsed in *Rome*, that with bones and flesh, they burned as godly and learned men, as were in *Europe*.

But this quarrell betweene Fire and Water was fully ended by a Persian Priest, and an Egyprian Priest, about their countrey Gods. The Priest of *Persia* sayd, that his God would devoure and consume all other Gods. The Egyprian Priest denied that, so *Ad certamen veniunt*: The one came with fire the God of *Persia*; the other came with a vessell of water, and hanged it on the fire, and boared divers holes through the Vessell, and stopt the holes with waxe: the Persian Priest expected when the Fire would burne the Vessell, and the Egyprian Priest expected when the waxe would melt, and the water would runne out and quench the fire; thus both expecting the triall of their

# The Jubile of Brittane.

their Gods, the waxe melted, and the water flushed out through diners and sundry holes, and so presently quenched the fire, so that the judgement was giuen, *Vicit Deus Egypcius*: but if it had been a Romane Fire, neither the River *Nilus*, nor the Ocean Sea could quench it.

Certaine people saith *Pomp. Mela*, *quibus ignis Do sum ignoratus fuit*, who when they came where fire <sup>bis. ca. 10.</sup> was, they thought it was sweet and pleasant, and would often embrace it in their armes, vntill the flame scortcht them, for that this people knewe not what fire was; and therefore one of these, or one like them, asked *Aristotle* if Fire in his owne nature were hot. I doe not thinke (sayth *Aristotle*) that *Carneades*, which doubteth of euerie thing, doubteth not of that, & if you doubt of it (saith hee) put your finger into the fire, and try it.

*Carneades.*

Surely some had the feeling of Romane fire in *England*, in *Germanie*, and in other places a long time; and of late their fire was so close kept, that it was couered ouer with the ashes of *Juniper*, which as some write, keepe fire vnguentched a whole yeere. They sell these ashes verie deere, and to none but to their fellowes in Religion; but as *Alexander Seuerus* spake of *Thurinus*, *Fumopreparat, qui fumum vendit.*

The Monkes say, that *Sainte Domini* his mother, the first Frier of that Fraternity, dreamed being

## 6. The Jubile of Brittane.

Logen.  
aurea.

With childe, that shée brought forth a great mastiue Dogge with a great fire brand in his mouth, with the which she thought, that this Dog burned euerie citie, Towne, or place where hee came, this dreame prooued too true in *England*, and in *Germanie*.

A merrie pleasant fellow was in place, where three great learned men were, and asked them a merry question, where was the best, and dearest water sold.

The Philosopher first, told him his opinion and sayd in *Oinopolio*, in the wine tauerne, where water is equally mingled with wine, and equally sould with wine.

Tranquill. in  
vespas.

The Phisition thought that water dearest and best, the vrine of the sicke, as *Lotium vespasianii*, whose filthy gaine was such, that *vespasianus* was called *Mastix Indorum*.

The divine sayd, that the water of repentance *Lachrime piorum* was the best water, *Magdeleens* teares in washing Christes feete vnder the table, and *Peters* teares of repentance; if a Jesuite had been present, he had sayd holy water, the coniured water of Rome, *aqua benedicta*, quae solit omnia delicta.

The like question of the like merry fellow, who were the three greatest conquerours in the world after they were dead.

Some sayd, that it was the great Emperor Zifar, his skinne, who being asked at his death, how he should

# The Iubile of Brittane. 7

should be buried; after I am dead (said Zisca) pull my skinne off, and make of it a drum, that my enemies that feared my fight aliue, might feare the sound of my skinne, being dead. *En. Sylvius lib. 3. de gestis Alphon.*

Some sayd it was the ensigne of *Alexander the Great*, which was put ouer his Pauillion after *Alexander's* death to feare the enemie, the images of two Lions sitting in a chaire.

Some said, that it was the statue of the Serpent *Sphinx* vpon *Augustus* signet; and some sayd, that it was *Seleucus* Anchor, for all Anchors belong to all Admirals on the Seas, and therefore much feared.

Thus some said it was one thing, some another, *Plini: lib: 2. cap: 9.* like *Aristotle* musing how the Riuier *Euripus* flowed seuen times, and eb'd seuen times in one day, and so much in the night, and yet never flowed nor ebbed in three dayes euerie moneth; and because *Aristotle* could not find out the cause therof, i threw himselfe headlong into *Euripus*, saying, *Quia te non capio, tu me capies.*

The like is written of *Homere*, for that he could not satisfie himselfe of a ridiculous probleme objected to him by poore Fisher-men, wearied his head, and so died; and I beleue this probleme would haue wearied 20. *Aristotles*, and so many *Homers*, before they would finde out these three terrible dead Conquerours, to be the skinne of a Sheep, the Quill of a Goose, and the waxe of a little

*Herodat: in  
vna homen  
Heidfield  
de animal.  
cap. 9.*

little Bee, *Hactria verum portunus*, the penne, the parchment, and a little waxe.

Many study such vaine riddles, and think them selves well learned, when they are furnished with these trifling problemes, and feeke with the Lewish Cabalists, *Ex apice literarum*, to make an Art, as the Iesuites and Romane Seminaries hunt after secret signification of letters, as the Bookes of the Romane Sibills, were full of mysticall Letters, and of secret significations; as three F. to signify that *Rome* should bee destroyed *ferro, flamma, & fame*, with fire, sword, and famine.

Also they had three C. to note the cruell peruertnesse of *Cor. Silla*, *Cor. Cinna*, and *Cor. Lentulus*, with the which *Rome* should he plagued.

We let passe the Bookes of the *Sibils*, and their letters, and we will speake some thing of such misterie as they put in severall Letters, which are more dark and obscure, than the riddle of *Sphinx* to *Oedipus*.

*Heidfield de Graphis Gram: cap: 2.6.* First they say, that three Letters make all bondmen free; and the same three Letters againe, make all free men bond men, which is *Aue*, and by conuersion of the word *Aue*, is *Eua*; and so by these two women came blessing and cursing.

Amonge the Greckes two C. were the worst Letters, *Caca*.

Amonge the Romanes two P. were the best, *Papo: in the prale of which two P. many Books haue been written, and as many against him.*

# The Table of Brittann.

**V.** Is a mystical letter *S. B. bicorpi*, this is Pytho. *Cic. lib. 1.*  
goras letter to note the strict & difficult way vno effic.  
verue, and the broad and easie way vno vice  
this letter *Hercules* and all the noble, godly, and  
valiant Captaines much imbraced.

**T.** Is *Tertullians* letter, comparing it to the *Crosse*, of which Ezechiel speaketh *ch. 47. v. 9. Hom. 33.*  
shalbe in frontibus nostris apud veram Hierusalem, *conformatio-*  
many of our Iesuites and Seminaries make much use  
of this letter, with worshipping, knocking on  
breasts, and kneeling on knees.

**S.** *Littera Serpentis*, an unhappy letter to the *Iud. 11.*  
counterfeit Gladiires, that 42000. of them were *Scibboleish*  
slaine by Iepcha at the river Jordan, because they  
could not well pronounce this letter.

Of this letter *M. I. a. Corinthi* wrote a whole  
volume, and yet this *S. littera Serpentis* was not  
halfe so ill as double *P. Papalis littera*.

*Dionisius* the Tyrant, would needs among the *Plin. apoph.*  
refi, according to the custome of *Syracusa*, prætō  
the iotacis *per elementa literarum*, and drewe  
out the letter *M*, the *Syracusans* laught and laid it  
signified *Morologos*, no sayd *Dionisius*, it is *Monar-*  
*chus*.

This ambitious Tyrant sought to be a King by *Dionisius*  
a letter, but he was banished from *Syracusa*, sought to be  
and forced to keepe schoole in *Syracusa*, such a King by a  
schoolmaster are many as *Appion* in *Alexandria*, letter.  
another in *Phaliscus*.

**A.** Is a complaining letter, of all the male In-

**fancts**

10 *The Iubile of Brittane.*

fants vpon *Adam*, for taking the Apple at *Euer*  
*band*.

And *E.* is a letter exclaiming of the female in-  
fants vpon *Eve*, for taking the Apple at the *Ser-  
pent's hand*.

And so is sayd, *plorant adhuc proles, quod com-  
misere parentes*, and they haue another old versc  
of the same nature is *A genitor dat adam, Ede-  
dit Eve prior*.

*R.* Is canina litera, and the only letter which  
*Demosthenes* could not fully pronounce, wherein  
*Iocrates* had some aduantage of him, and yet at  
*Rhodes* *Iocrates* reciting an Oration of *Demosthe-  
nes*, the people so liked it, cried out, *o quid si illam  
belluam* *O*.

But these Roman Cabalists after they had com-  
mented vpon letters, they goe forwarde with  
ioyning of letters and some number of words, as  
vpon the fift vowels they make a poeie to the im-  
peror *Maximilian*, for every vowel a word, and  
so it makes his poeie to be *rigua electa iusti, omnis  
vincit*, a Roman poeie.

*Exod. 15.*

They willing to imitate the latter lewes, who  
made the like poeie for *Machabeus* out of *Moses*  
poeie, *quis sicut tu in diis Iehonah*, which poeie  
both *Ieshua* and *Iudah* vsed after *Moses* time.

But what these Roman Cabalists would bring  
to passe, by their number of fift I know not, as  
they make much of these fift words of the virgin  
*Mary*, answering, the Angell of God sent to her

*fier*

# The Fable of Brittan. II

qui mihi secundum verbum tuum.

And againe they stand much more vpon the number of the words which were but fiae, then vpon him which was Christ Iesus our sauour, that spake thic words, *hac enim est corpus meum.*

Quintilian saith, that *Chrisippus* brought the first rodde to whippe children in schoole, trulie it might seeme so, for he makes more royle and studie about Oracles and letters, then the great Turke did to subdue *Rhodes*: thele childish studie are not fit for men of riper yeares.

These be they that contend with *Chrisippus* to overcome their owne shaddows, for there is not a letter in all the Alphabet, but they make such commentaries as will fill the Turks *Alchoran*.

We will conclude and say as *Plato* sayd of a Cyrenian Coachman, who shewing *Plato* all his cunning and skill to the most he could, one asked *Plato*, how he liked the Cyrenyan Coachman? it cannot bee sayd *Plato*, that this fellow that hath such pleasures in such trifling toyes, can euer learne any great thing.

Euen so these fellowes contend *cum griffis Grammaticis* that beslow their time with such roile and trauaile about Oracles and letters, to make an art of it, it cannot bee as *Plato* sayd, that they will giue themselves to any great things or learne greater matters.

A certaine country Coridon a young youth, went to *Athens* to learne Philosophy, who after

Quintil. lib:  
I. institut:  
cap: 3.

Rhod. g: 9:  
cap: 3. 6.

## 12. The Iubile of Brittane.

Alpha,  
Beta,  
Gamma.

hee came home, with great welcome to his friends, and kinlmen, and beeing in company where a Græcian was, his friends would haue him to speake some Greeke to the Græcian, he answered he would, and tooke a cuppe of drinke in his hand & layd boldly to the Græcian, *Alpha, Beta, Gamma*, wherat the Græcian blusht with silence; then his countrimen & friends took this youth with clapping of hands for the victorie.

Many went to *Aibens* to learme Philosophye and returned to their country fooles: many went with the prodigall Sonne to traile and see countries, but such should not be receiued into *Sparta* by the Law of *Licurgus*, lest they were in other countries taught to harme their owne countrie at home.

A fit fable for this place, between the Nightingale and the Cuckoe, contending which of them had the sweeter voyce, they put their contention to arbitrament; the Cuckoe would haue buran *Asse* for his great long eares, to bee the judge, and so by this iudge the Cuckoe had the mastery, many haue long Asses eares in giuing of judgment for want of knowledge.

And for that I toucht strifes and contentions which the world is full of, I thought good for mirthsake to speake of some merrie strang contention, not such contention as was betweene *Cicero* the Orator, and *Roscins* the Tragedian, which contended, whether *Cicero* could excell

*Roscins*

Roscins in copie and variety of eloquence <sup>13</sup>  
Roscins exceed Cicero in motions and gestures  
of pronunciations. But a farre greater conten- <sup>Arist.lib:</sup>  
tion was betweene three brethren, *grauius fratum* <sup>7 polit.ca.7</sup>  
*bella*, soone proued betweene Jacob and Esau, who <sup>Gen.4</sup>  
contended in their mothers wombe; and be-  
tweene Caine & Abel, the first two brethren borne  
in the world.

These three brethren contended about their  
Fathers testament, whose will was, that hee that  
proued himselfe most beneficall and profitable  
to his countrey, should be heire to his Father.

The first was an orator, next in nature and pro-  
portion of studie to a Lawyer, and sayd, that no  
Common-wealth could stand without law.

The second brother was a Philosopher <sup>Heidsfelder</sup>  
to Diuines, and sayd that soules were more pre- <sup>lib: de dis-</sup>  
cious than any Common-wealth, and therefore <sup>cordiis: cap:</sup>  
sayd that he was the heire.

The third brother was a Phisition, and sayd,  
that neither common-wealth, nor soules, woulde  
they had sound & holosome bodies to live in the  
common-wealth, and to enioy cleare soules; and  
therefore claymed his fathers heritage. The Iud-  
ges made a demurre in law, in judgement, and  
sayd to consider of so difficult a Will betweene  
brethren, of which *Augustine* saith, is most hard  
to judge of.

Yet Arthidamus king of the Lacedemonians, being  
made an Arbitrator between two great men, and

great in fauour with the King in th<sup>e</sup> like conten-  
tion, doubting that he<sup>c</sup> could not please them  
both but one of th<sup>e</sup> would be offended, brought  
them vnto a temple, and lock<sup>t</sup> the dore vpon  
them, charging them not to come out of the tem-  
ple before they would become friends.

Kings may commaund, but judges must iudge  
iustly, or else stay the matter by a demurre, as you  
have heard of the three bredhren, or else dismisse  
the matter out of the court, as you shall hear of  
another three more difficult contention.

A man made his Will among th<sup>e</sup> three Sonnes he  
had, and made him his heire that prooued most  
engrauious & wicked of the three, the one was a  
drunkard, the other an Adulterer, the third a  
Gambler and a Dicer.

The Drunkard would haue his Fathers heri-  
tage, because he was a beast, and not a man.

The Adulterer would haue his fathers heri-  
tage, for that he was both man and beast.

The third sonne claymed his Fathers patrimo-  
nie by swearing, and by blaspheming, saying, he  
was neither man nor beast, but a diuell.

There is nothing that can be more aptly com-  
pared to men, than trees: So was Nebuchadne-  
zer, named a great tree: So Kings and Potentates  
of the earth to the cedars of Libanon, the iust  
man to the Palme tree; the good and godly man  
to the olive tree; and the children of the godly  
like Olivebuds; and Christ himselfe to the Vine:

# The Inbile of Plantane. 11

and it is also written, that Christ died vpon a croffe made of three kinds of trees, of the Pine-tree, the cypresse tree, and the cedar tree; in these trees no mothes, no vermines will breed, and that was the caule why *Nep. Pompeius* lawes enduredd 1300 yeares written on a cypresse table, and *Platoes* lawes written on cedar.

But *Abimelech* tree was a dingy gorse and a low shrub, he delighted in such trees that wold soon burn, for *Abimelech* was that gorse that destroyed the Sichemites, and burned *Schem* their City, and sowed salt to make it for euer barren.

*Themistocles* was wont to compare himselfe to a Plantane tree, to whom the Athenians ranne at any storne or tempest of warres, to shadow and defend them from the Persian. *Xerxes* also shadowed this Plantane tree was called *Xerxes* tree, for his broad braunches, and large bowghes, because *Xerxes* was wont with his armie at any hot weather to sit this tree, to defend him from the sun, but this Plantane might bee better called the Popes tree, than either *Xerxes* or *Themistocles*, whose bowghes and braunches shadowes mote Rebels, and to whome more any to run for succour and help, than ran to *Themistocles* in zimbace.

This tree is called in *Plinie*, *Arbor beata*, because *L. Maximus* would often vse this pleasant tree, with some Gentlemen and Romane Ladies feasting and brygittane vnder this tree, and after it was called *Arbor religiosa*, when

the

*Alex:ab*      the high Priests named *Pontifices* with the  
*Alex:lib:6:* chiefe Sacrificer *Rex sacrorum*, with the Priests of  
*cap.12.*      *Jupiter* called *Flamines*, and with the *Vestall Vir-*  
*gines*, these sacred guests were appointed to  
*come to this feast called *Adipal's cena*.*

This custome continued long in *Rome*, though  
the names were altered, yet the ceremonies en-  
dured the high priest altered to a Pope, *Rex sacro-*  
*rum* which was chiefe Sacrificer, altered to  
*Baught officer*, *Jupiter's* priests called *Flamines*  
*altered to Francilcan Friers*, and the *vestall vir-*  
*gines* to lecherous Nunneres.

And now of late the names altered againe,  
from a Pope to a Scorpion, from Francilcan Fri-  
ers to Serpents, and from Nunnes to Vipers, but  
we shall shake these Scorpions, these Serpents,  
and these Vipers off; as *Paul* did the Viper that  
hanged about his finger, this is the custome in  
*Rome*. *Adipal's cena* is their feast, the plantan  
tree is their temple, and the *Calse* in *Orch* is their  
Idoll, to whom they make sacrifice, and by  
whose Oracles they first deceiue themselves, &  
then others.

*Nispor:*      At *Alexandria* in *Egipt*, when the temple of *Sera-*  
*pin* was destroyed, all the images were made hol-  
*low* and fast to the wall, that the priests might  
come and go to feed the people, with such Q-  
*uic* cool speaches as pleased themselves, thus the  
priests at *Delphi* in the temple of *Appollo*, and in  
the temple of *Jupiter* in *Hann*, they haue such  
deits

drifts to make their images to weepe & to sweat, & the priests themselves to speake within the hollownes of the images; these flattering priests be these Serpents like *Lazarus* doggs, soothing the Pope their master in all idolatry, worse then *Actaons* doggs in devouring their master.

I may not omit in this place a fit history, of a certaine Spaniard, that bragged much before *Maximilian* the emperor, of 3. such strange things that the King of Spaine his master had, that all the world had not the like, a great Mountaine of Salt, a bridge that fed yearly tenne thousand of cattle, and a Citie walled about with fire.

*Albertus* Duke of *Saxomie*, hearing this bragge of the Spaniard, sayd before *Maximilian*, that hee had in one of his Cities three greater wonders, three Monasteries, the first of Friars prædicators whose barnes were full of all kind of corne and had no ground to tillage.

The second Monasterie was of Franciscan Friers, whose Coffers were full of mony, without any reuenewes comming in.

And the third of blacke Muncks, who had multitudes of children hauing no maried wiues, this is not strange in Spaine, in Rome, or in any other countries where monasteries be.

*Fanorimus* the Philosopher wondred more of three greater wonders, than the Spaniard did of his Mountaine, of his bridge, and of his citie; or the Germane of his three Monasteries: that he

being a naturall French man should bethought a  
Græcian, & being an Eunuch, shuld be accounted  
an Adulterer, and *Fauoritus* being an enemie to  
*Adrian* the Emperour should liue. *Heidfield de*  
*Arith. Cap. 31.*

But *Augustine* brag'd not like the Spaniard, nor  
like *Albertus* the Germane to see his three Mo-  
nasteries, he agreed with both in the number of  
three, for *Augustine* wished to haue seene *Paul*  
in the face, *Christ* in his bodie, and the citie of  
*Rome* in her chiefe flourishing time: but *Beda* wi-  
shed but one, to haue seene *Christ* in suo deco-  
re, as *Moses* and *Elias* sawe him in Mount *Tabor*.

We will leaue to speake further of these things  
and proceede forward in our Iubilie in the ma-  
ner & forme of election of Kings, with their Di-  
adems, Crownes, Scepters, and all other *Regalia*  
belonging to the inawguration of Princes: and  
first of the Election of Kings.

### Sectio. 2.



Otherne Kings were elected among  
the Heathen, either by flying of soules,  
as *Numa Pomp.* was in *Rome*; or by  
neighing of horses, as *Darius* in *Persia* was; or o-  
therwise by lot, as *Saul* was amonge the lewes.

*1. Ro. 16. 10.* So *Saul* first by casting of the 12. Tribes, and  
after by casting lots upon the men, was elected  
the first King of Israel. And so in the new Testa-  
ment

ment by lot, was *Marias* chosen into the towne  
of *Indas*.

For God had his secret elections of Kings be- *Secret ele-  
tions.*  
fore they were of the people elected. So was *Saul* annoyned the first king of Israel by *Samuel* ;  
So was *David* secretly in the time of *Saul* annoyned also of *Samuel* king of Israel ; So was *Ieroboam* *Solomons* seruant, secretly in the time of *Salomon* appointed king of Israel by *Ahias* the *Shunamite*.  
And so was *Iehu* secretly in the time of king *Ioram*, appointed king of Israel by *Elizens*.

*Saul* a Heard-man, seeking his Fathers Asses, found a kingdome.

*David* a Shepheard, the least and the youngest of his Brethren, was elected king in the middest of his brethren.

*Ieroboam* a seruant of *Salomon*, tooke the kingdome of Israel from *Salomons* sonne. And *Iehu* a Captaine besieging *Ramah* vnder the king his Maister, became king to sit in his Maisters seat.

These kindes of election are proper to God.

So was the election of God, of his Priests, of his Judges, & of his Gouernors. For he called *Moses* a Heard-man from *Madian* vnto *Egipt*, saying, *Miram read Pharaonem*.

*Gedeon*, he elected from the barne a Threther, saing, *Tu liberabis Israel de manu Midian*. In like manner he called *Lepta* from the land of *Tob*. But as before is sayd how for such kings are elected, the honor, dignitie, and reverencie of kings were

## 20 The Iubile of Brittanē.

were such, that after *Iehu* was anointed king sitting among other capaines, his fellow capaines, did put off their mantels, cloakes, and gownes to make him a seat like a throne for a king to sit with sounding of trumpets, and saying, God saue King *Iehu*. such is the Maiestie of the name of a King, that God called them, *Dij terra*.

*Darius  
borse.*

As soone as *Darius* horse neighed, the other sixe Princes which were in election with him, lighted on foote prostrating themselues vpon the ground after the *Persian* manner, hauing the sacred fire, and the Image of the sunne carried before him.

What wonder is it for the *Persians*, *Armenians*, to whom it is peculiar to worship their kings as Gods, sithence king *Daniel* so honored his sonne *Solomon* being a king annointed, and sitting on his Fathers seat, in such humble sort, that being sicke *Iosep.lib.7.  
cap.2.* and old in his bed, bowed his head downe, in token of his submision to the king his sonne ; and as *Iosephus* saith, *T anquam Deum coluit.*

*Dandor.lib.  
4.cap.1.*

We read, that the kings of *Ethyopia* being elected by their priests, are listed vp with such triumphes vpon their shoulders, and carried so to be seen among the people, *Bacchanium more, flexis genibus ut Deum honorant.*

The late Emperours of *Rome* being elected, were hoysed vpon mens shoulders, and carried with ioyes and triumphes, the people crying out, *Vivat Imperator.*

They

They vsed no other ceremony in ancient time with the kings of Fraunce, but to lift the new elected king vpon a shield to bee carried about the campe, saging, *Viue le Roy.* So was *Clodoneus* the first Christian French king.

The souldiors of *Pharnaces* vpon a tumult made in the campe, sodenly they put a Reed into *Pharnaces* hand for a scepter, and proclaimed him King of *Pontus*. *Pharnaces* King of *Pontus.* So the Iewes put a Reed into our Sauiours hand for a scepter, in most contemptuous and ridiculous manner, and kneeling layd, *Aue Rex Iudaorum, hayle king of the Iewes.*

The souldiers of *Amasis* vpon a sodaine shift to make him king of Egipt, they clapt vpon his head in stead of a crowne, a Helmer; and so proclaimed him King of Egipt.

So the Iewes clapped a crowne of thornes vpon Christ's head; a more precious Crowne than the amfullions of Greece sent to *Alexander*, or the Arabians, and Armenians sent to the Romanes.

In diuers other countreys, they make choice of their Kings diuersly. In some place of shepheards, supposing them that haue such care of their sheepe, should haue more care ouer men. In *Homer* Kings are called *Pastores populi*, as you heard of the Kings of Israel, and others. *Diodor. lib. 4. cap. 1.* ποιμῆν τοῦ λαοῦ.

In other places they made choise of them that were most rieh, thinking that a rich king was best able to helpe his subiects, and defend them from

their enemies. These kinds of elections of kings and of priests which gouerned cheefely amonge the *Ethyopians* and *Egyptians*.

*In Lybia.* In *Libia* he onely should bee elected king, *qui citissimo cursu valeret*. He that was most swift in running.

In other Prouinces and countreys towards *Arabia*, he that excelled in strength and courage of his bodie, supposing him to be most fit and able to gouerne them. These Nations knew not God in their elections, & yet they seemed to imitate the *Israelites* in outward tourme.

*Alexand.* The people called *Carthai* in *India*, made choice *Alex. lib. 9.* of him to be their King, that was most tall of stature and of goodly personage; like *Xerxes* King *cap. 4.* of *Persia*, who among so many hundred thousands, was the only goodliest and tallest man.

*Saul.* Or like *Saul* King of *Israell*, who was higher by the shoulders vpward, than any one man within the whole Kingdome of *Israell*, (for God would please the people with such a King.)

*In Mero.* In *Mero* the King should be of sound limmes; *Diod. lib. 4.* for the Law was that if the King should be lame, or halt, all his friends and household seruants should also halt and be lame. And with good judgement should they looke of such a King, which should not limpe or be lame.

The custome was also in *Meroe*, that the priests of greatest authority among the people, should come and tell the King he must needs die, so the

Gods

Gods commaunded, all the Kings obaied this Law, *per responsa Deorum.*

Among the Sidomites they did elect no King ouer them, vnlesse he were of the Kings stocke, or have his birth from the Kings familie; quite contrarie to the people called *Taprobani in India*, which suffered none to bee King among them, that were of the Kings stocke, especially if they had any children, least they should claime to be the King by heritage.

*Sabæi*, a Nation in *Arabia*, after they had made choyse of their King, they had a Law that it was not lawfull for the King to goe out of the Metropolitan Citie *Saba* according to the Law, which if hee were so found, he should bee stonied to death, or should be deposed from his kingdome.

Such was the superstitiousnes of the heathens towards their Priests, that *Sabbachus* King of *Egypt* though hee was warned in his dreame, by the God of *Heliopolis*, saying *Nec felix, nec diuturnum Ægypti regnum fore*, vnlesse all the Priests of *Egypt* were slaine, and that the King withall his army should marche ouer their dead bodies.

Thus being often troubled with this dreame, the King called all the Priests of *Egypt* before him, and told them how hee was warned either to kill them, or else overthrow himselfe and his kingdome.

This superstitious King yeilded the kingdome unto the Priests of *Egypt* hands, and went to *ship*

*Alex: Neap lib. 4. cap.*

23.

*Diodor. lib. 4. cap. 1.*

*Diodor. lib. 2. cap. 2.*

*Diod. lib. 4. cap. 2.*

24 *The Iubile of Brittane.*

*Ethiop*, & by such meanes Priests grew in as much credit in *Egypt*, as then the prophets were in *Israell*. Many such Kings were either so cursed and banned in their kingdome, or else driuen out of their kingdome, and others put in by the Preist of *Rome*.

Such superstitious Lawes and customes in *Ethiop* continued vntill one *Ergamenes* was elected King in the time of *Pto. Philadelphus* the second of that name in *Egypt* : this King expected the like end by the preists of *Ethiop*, as his predecessors had, and therefore *Ergamenes* did that which *Sabbachus* should haue done. And as *Iehu*, *Daniel* at *Babilon*, and *Elias* did at the brouke *Kison*, with the slaughter of all the Prophets and priests of *Baal*.

Now hauing somthing spoken of the Election of Kings, so likewise of the Election of the Judges, how they were chosen and elected. God elected *Moses*, after he had fled from *Pharo* in *Egypt*, to *Iethro* in *Madian*, from a shepheard to bee such a Prince and gouernor of such an army, as neither *Cyrus* led vnto *Scythia*, or *Xerxes* vnto *Greece*, or *Tamberlaine* vnto *Asia*, and that in a wildernes, where neither City, Towne, or prouision could be made. *Deut. 2.*

But the manner and forme of this Election of *Moses* was, by a voyce spoken vnto him out of a flame of fier, burning in a bush, and yet the bush not consumed, the voyce was, *veni, mittam te ad Pharaonem*,

*Cyrus.*

*Xerxes.*

Pharaonem, I will send to Pharaoh, to bring my people Israel out of Egift, that was his charge.

And the election of Paul, who was likewise in manner and forme chosen as Moses was.

The election of Ieshuas like Moses, to whom the Lord sayd, Surge, transi Iordanem. Be stronge and valiant to fight against the Hethites, I will be with thee as I haue beeene with Moses. This was Ieshuas charge.

The election which Israel made of Gedeon was after the Lord had sayd to him, Tu liberabis Israel de manu Madian, and after his victories ouer the Madianites, then they came and sayd, Dominare nostrum tu, & filius tuus. Iudg. 8.  
The election  
of the Ju-  
ges of Is-  
rael.

The like election was of Iephtha after hee Iudg. 11. was called from the land of Tob by the Lord, Iephtha. yet hee was elected, and chosen by the Gili- adites, saying, Veni & esto Princeps noster, Come and bee our Captaine to fight against the Amo- nites.

These were the Judges elected to fight the Lords battels against these Nations.

This was the manner of the election of the Judges and Gouernors of Israel, yet God had chosen Gedeon out of the barne, and called Iephtha out of the land of Tob to be Gouernors ouer his peo- ple, before they were by the people elected.

The election of Ieshuas, was by laying of Moses hands vpon him, to vanquish the Cananites, say- ing, transi Iordanem, esto robustus, bee stronge and valiant Num. 17.  
Ieshuas.

valiant to fight against the *Hethites*, and to vanquish the *chananites*.

*Judg. ca. 1.* The election of *Inda* was by *rim* and *Thummim*, to ouerthrow the *Amonites*.

### Sectio. 3.



Ow hauing spoken something of diuers and sundry elections of kings and judges; wee are to entreat of sundrie kindes of Scepters and Diadems among heathen kings

*The first  
Kings of  
Rome.*

The first kings in the world had long gilded speares carried before them. For the old Romanes, and the first kings of *Rome* vised for their first Scepters, the Augurall stasse of *Romulus*, called *Litus*, vntill *Tarquinius Priscus* the fist king after *Romulus*, who vised to haue for his scepter white Iuorie.

But after *Tarquinius* time, the Romanes contynned Scepters, kings, and crownes.

*The Kings  
of India.* The kings of *India* had their scepters onely of Ebony, for it was not lawfull for them to haue any other scepter, but of Ebony.

In *Egipt* though they excelled all other kingdomes in greatnessse and maiestie of Diadems, yet the kings of *Egipt* had for their scepter, but the likenesse of a plough, *in forma aratri*, saith *Diodo-*

rus, to maintaine tillage in husbandrie, of which I speake in another place.

For as Egypt was diuided vnto sixe tribes, India vnto 7. tribes, Athens vnto 10, and Rome vnto 35. tribes that was the chiefeſt, they had care vnto tillage.

The Persians next for all that they had ſire ca-  
ried in christall, the Image of the ſunne carried  
vpon the horſe of Mars, yet the kings of Persia had  
for their ſcepters, the likeneſſe of a ſpade, called  
in Diodorus, Pala, which the kings held in their  
hands, for none might ſpeak with the great kings  
of Persia, vntleſſe the king would mooue his ſcep-  
ter, ſo had Eſter acceſſe to the king Aſhuerus.

The king of Babilon vſed diuers kinds of ſcepters  
with ſundry kind of figures, as Lions, Eagles, and  
ſometime the likeneſſe of a golden Apple, which  
ſignified for his roundneſſe the whole world.

The kings of Sicilia vſed a ſiluer ſtaffe, for their  
ſcepter carried before them.

The Kings of Lidia had carried before them  
great Axes for their ſcepters.

Many Kings had vpon the top of their ſcep-  
ters the figure of a Storke, to ſignifie iuſtice and  
pietie, and on the other end of that ſcepter, they  
had the figure of Hippoſamus, a fierce, and a vi-  
lent beaſt, that Kings thereby ſhould ſubdue their  
outrageous luſt and tyraſnic

Kings had need to haue their ſcepters full of  
eyes: ſuch a ſcepter had ould Oſtris with the

Diodor. lib.  
2.

The Kings  
of Sicilia.

The Kings  
of Lydia.

Hippota-  
mus.

Diodor. 4.

likenesse of a mans eyc written about it, *Oculus iustitiae*. For those Prince<sup>s</sup> that beare the Scepters of iustice in hand, must not haue eyes of affections in their heads; Neither must those judges that sit on the seat of iustice, haue long reaching hands to receiue bribes like *Molochs Image*, whose priests were called *Chemarims*. And therefore were Kings painted in *Egypt* in the Citie of *Thebes* bliade without eyes, and judges without hands; and iustice it selfe without a head; so that iustice hath neither eyes, hands, nor head.

## Sectio. 4.



Ow after Scepters, the sundry fashion and manners of crownes and Diadems. For among all heathen kinges, fewe or none were crowned as our Christian kinges were but with such Ornaments about their heads, as most kinges then vsed, and with such Idolatrous ceremonies, sacrifices, and feasts, as were belonging to their Idols, and such robes and garments, as were kept in their Temples, for their inauiguration, *tanquam regalia*.

For it seemed that *Mithridates* King of *Pontus*, the great Roman enemy, and *Tigranes* King of *Armenia*, ware such attires and ornaments on their heads, as some kinde of fine silke set with rich

Mythri-  
dates.

rich stones and pearles. For that which king *Mythridates* wife, *Queene Monima* ware vpon her *Monima.* head for a diadem, with that she hanged her selfe, least shee should bee taken captiue by *Lucullus* or *Pompey* the Roman consuls, and by them led as a prisoner vnto *Rome* for their triumphes.

It might also seeme, that *Darius* the great King *Dariis.* of *Persia* had on his head in his last battell, which he had with *Alexander* at *Arbela*, such a diademe as *Mythridates* the king of *Ponrus* had; for *Alexander*, after the ouerthrow of *Darius*, hauing *Darius* diademe brought vnto him, with the which he bound vp *Lysimachus* wound.

Such a Diademe did *Tigranes* king of *Armenia* *Tigranes.* yeeld at the feet of *Pompey* the great, after that *Pompey* had subdued *Armenia*, and other kingdomes thereabouts, with which diademe *Pompey* bound vp his sore legge, for the which hee was suspected of some of the Senators, to haue affected the kingdome of *Armenia*.

All Kingdomes being subdued by the *Romanes*, sent their Imperiall Crownes to *Rome*. *Crownes not esteemed of the Romans.* So did *Areta* King of *Arabia* send to *Augustus*. So did *Hircanus* send from *Iernsalem* a crowne of gould to *Marcus Antonius*. For after that the *Romanes* had subdued *Asia*, *Africa*, and the most part of *Europe*, all Kinges held their Kingdomes vnder the Roman Empire: & therfore sent Crownes for dutie and homage to the *Romanes*.

The old *Romanes* esteemed more *Militares coro-*

mus, militarie crownes to animate souldiers to remooue siege; to win townes, or forts, or strong holds, they shold haue graminea Coronam; for scaling of walles, they had murale Coronam, made in forme like the walles of a City; and for entring to a shippe, Corona nivalis made like a shipp.

*Suet. in vi-  
ca calig. 7.  
Plut. in Co-  
riol.*

The Emperour *Caligula* inuented certaine Crownes made in forma solis, luna, & syderum, like the Sun, the Moone, & some like Stars, which *Caligula* called exploratorias Coronas, with these they rewarded souldiers according to their expoytes and deserts, and yet the Citizens, saith *vigerius quod magis miremur*, had Coronas anreas Crownes of Gold.

*Amphicti-  
ons.*

Also it seemed that in *Asie*, during the time of the great *Alexander*, to whom the *Amphictions* sent a massy Crowne of Gold, when *Alexander* was elected generall gouernor ouer *Asie* and *Greece*, against the *Persians*, Crownes were sent to those mighty and great Kings, which held the Monarchy ouer other Nations in submissiōn and loyalty, nor daring themselues to were Crownes.

*Kings of E-  
gypt.*

The kings of *Egypt* differed farre from all other kings for their Diadems, excelled all Princes in maiestie and roialty, for they ware the Image of a Lyon, sometime of a Draggon, and sometime of a Bull; because they would be knownen the greatest and most auncient kings of the world; they would carry vpon their Diadems the likenes of

*Fier,*

Fier, sometime of a Tree, and sometime of a Serpent, as though the kingdome of Egyp should farre exceed all kingdomes, for the maistry there-of, the kings of Egyp were chiefly set out, by the regality of their Diadems.

The Romans and other heathen kings, in their Temples had sundry kinds of Crownes, consecrated to their Idols, and dedicated to their Gods, and they dedicate Crownes made of the rinde of Cynamon, pollished and trimmed about with gold.

So religious were the heathē in their Atheisme, that not only they crowned their Idols with all kind of Flowers, but also trimmed and garnished the Altars of their Idoll *Jupiter*, with Crownes *Heathen alt-* and oken leaues ; the Alter of *Appollo* with Law-*ars*, rrell Crownes : the Alter of *Plato* with Cypressse, the Altars of *Hercules* with Poplar ; the Alters of *Bacchus* with Iuie. The prophet crieth out vp-  
on the children of *Israel*, that they obey not their god as the heathens did their Idols.

*Sundrie  
Crownes.*

## Sectio. 5.



He regall ornaments of *Persia*, at the inauguration of their kings, by *Cyrus* in the time of *Targ* : *Priscus* the first king of *Rome*, was a Diadem called *Cydaris*, the sacred fire, and the figure of the sun, carried

carried by the horse of Mars, and 12. severall garments, which *Cyrus* instituted and by a decree confirmed that they should remaine *tanquam regalia*, to the posterity of *Cyrus* in *Persia* at *Persepolis*, and to be vsed according to the law of *Induendarum & exuendarum vestium*.

*Cyrus.*

These regall ornaments of *Cyrus* were vsed with the kings of *Armenia*, *Pontus*, and the most part of *Asia*, for that they held their kingdomes vnder the Scepter of *Persia*.

*Of Egyp.*

*Regall Or-  
naments.*

The regall ornaments of *Egyp* by *Shechac* in the time of *Salomon*, were such ornaments as the Priests of *Vulcan* in *Memphis* first inuented, from the first to the last, which was the sacred garment and rich robe of *Isis*, which the Queens of *Egyp* vsed to weare at triumphs or feasts, according to the custome of *Egyp*, were reserued and kept in *Sacrario Isidis* for the posterity of *Shechac*, and the kings of *Egyp*.

*Of Rome.*

The regall ornaments of *Rome* by *Romulus* in the time of *Ezechias* king of *Iudah*, was no more but a coate of a purple coulor, called *Tunica Iouis*, and a long purple robe, which *Romulus* himselfe the first king first inuented, to set forth the maiestie of a king.

*Of Cerin-  
thia.*

*Pant. lib.*

The regall ornaments of the Prince of *Cerinthia*, seemed most strange either for that they were reserued so long, or that it was not lawfull by the law in *Cerinthia* to alter them, they were so worne and consumed (as *Pantalion* saith) that the new

new elected Prince came to be inuested in such old garments, that were so worne as he seemed more like a shepheard, than a king ; And yet were these old garments so reserved and kept, as diligently as King *Cyrus* robes at *Persepolis* in *Persia*, or King *Shishacks* garment at *Memphis* in *Egypt*.

The regall ornaments of *Macedonia* by *Alexander* in the time of their king, was a rich Hat full of pearles called *Chausia*, a rich slipper or pantofle called *Crepida*, and a rich long robe which the *Macedonians* call *Clamydem*, which *Alexander* the great vsed during his time ; And after him when the monarchy was brought to *Rome*, *Pompey* the great vsed *Alexanders* robe rather for that he was likened to *Alexander* and for his sake, rather then for credit that any *Roman* should seeme to haue by wearing a *Macedonian* garment.

I will omit to write of these christian Kings, but only of their time of revolting from the *Romans*.

The *Longobardes*, the *Gothes*, the *Vandolies*, *The Longobards*, and *Hunnes*, by reason of chuell warres betweene themselves, were made prouinces vnder the *Romanes* vntill the Empire decayed ; and after they had revolted from the *Romans*, they elected Kings to governe them.

Among the *Longobardes*, *Agelmannus* their first King after their revolting from the *Romans* 394.

Among the *Gothes* after their revolting, *Alaric* was their King. 404.

So was Gundericus ouer the Vandolles after their  
reuoing. 413.

And Attila King of the Hunnes, after they  
had reuolted from the Romans. 430.

And after these Kings 1600. began the king-  
dome of Polonia, where their first Crowned King  
was Miezlaus. 963.

In Hungaria, the first crowned King was as Pan-  
talion calleth him, Beatus Stephanus. 1093.

And lastly in Bohemia, the first crowned King  
was called Vladislaus, 1080. of whose inaugura-  
tion he hath set their *Regalia* aside, omitting their  
ceremonies and inaugurations whiche they had  
From Charles the great.

**Sectio. 6.**

**F** the manner and order of the Inau-

guration of Romulus, the first King  
of Rome.

It was not lawfull by the Lawe of  
Romulus, to Elect any King in Rome without  
divination, which during the first Kings of Rome  
continued in the selfe same honor, as Magicke did  
in Persia, where no Kings might be elected, or sit  
without magi in place, as in Rome without south-  
sayers.

In Rome the South sayers did goe vp to the  
toppe

The inau-  
guration of  
the first  
King of  
Rome.



coppe of a hill, where the south-sayer sat vpon a stone with his face towards the south, with his auguring staffe called *Lituus*, in his left hand, with the which he deuided & marked out the quarters of the Heauens: the foure coasts the of south vpon the right hand, & the North vpon the left. Ha-  
ving done sacrifice, and offered oblations with sacred vowes made to *Jupiter* and *Mars*, he clayd his hand vpon the new elected Kings head, hea-  
ving vp the other hand vnto Heauen, laying, *Ju-  
piter Pater si fases*, N. *Pomp.* Then loo-  
king for lightning, or thundring, or some flying  
of byrds, or some strange motion of the starres, at  
the sight of which things, the south-sayer open-  
ly pronounce him to bee King elected by *Jupiter*  
and *Mars*.

*Sesostris* in *Herodotus*, and *Iosephus* named *Se-  
acus*, and in the Bible *Shechac*, at his first cōming  
to his kingdome, was brought by the priests of *the Kings of  
Vulcan* into *Memphis*, to the temple of *Iiss*, where  
the sacred booke wherem the law and secret ce-  
remonies were written, which none might read  
in, but the priests of *Vulcan*, and the king at his  
first entrance into his kingdome after the reading  
of the laws and ceremonies of *Iiss*.

The priests brought the King a standing cuppe  
full of liquor, Rosin or gumme gathered frō the  
banke of a fiftree, a bole of milke, with a few  
dry figgs, (not much differing from the ceremo-  
nies of *Persia*) after the king had tasted a little of

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Diodor.

euery one, he was brought by the Priests vnto the doore of Iſis temple, where the priets did giue to the King the keye to open the doore: frō thence the King was brought by the priets vnto the secret chauncell of Iſis, and after sacrifice the King did wash himſelf with the ſame water which is kept in *sacrario Iſidis*, to wash the goddeſſe Iſis.

After this to the Kings are brought by the priets of *Vulcan* ſome regall garments which the King tooke from the priets, and ſo vnto the laſt robe which is the ſacred robe of the Idoll *Iſis*, according to the Law, *induendarum & exuendarum ſacrorum vſtium*.

The ſeauen Princes and gouernors of the 127. prouinces of *Persia* assembled together in *Perſepo- the King of Iſis*, the chiefeſt City in *Persia*, to elect them a King *Perſia*. After *Cyrus* and his ſon *Cambyses*, for *Cyrus* had no ſon but *Cambyses*, and *Cambyses* had no ſon at all to ſucceed him in the kingdome.

The ceremonies of the Kings of *Persia* ſhall ſerue for the inauguration of the Kings of *Arme- nia*, of the Kings of *Pontus*, and for the moſt part of the Kings of *Asia*, for that the Diadem which was called in *Persia*, *Cydaris*, in *Armenia* called *Tiura*, and in *Pontus* called *Gandis*, diſſered only in manner, and therefore all inauguration of the Kings of *Asia* ſhalbe contained in the ſolemnities and ceremonies of *Persia*, for both thei ceremonies and tourme of their Diadems were alike, for

that

that all these kings held vnder the Persians while the monarchy was there.

In Persia the ceremony was, that they should sit in *Cyrus chayre*, they put on these twelue garments that *Cyrus* first ware, which were kept as monuments and reliques for the kings of *Persia* in *Persepolis*.

The new king sitting so in *Cyrus chayre*, three of the greatest Peeres in *Persia*, brought vnto him three dishes, in the one were fine dried figs, in the second a little turpentyne, and in the third mylke.

After that the new king had eaten of the drye figs, and had tasted of the turpentyne, and drunke of the mylke, hee rose from *Cyrus chayre*, and thence was brought vnto the next hill. For the Persians had no temple nor altars in their countreyes.

*Alex: geni-  
al: lib: 1.  
cap: 29.*

## The Funerals of the Thracians.

  
THE Thracians Funerals are full of musicke and melody with their Thracian wounds gotten in warres, painted in order round about the Hearse, which was the greatest glorie of the Thracians. For when they bring their friends to the graue, they vse to singe Thracian songes with all sweete Musick. Only this ceremonie they reserved,

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that when any man of great calling died, his wife is brought on the same day to the graue of her husband in her richest Ornaments, and best apparel, accompanied with her parents and next in blood, with great solemnite, which after sacrifice vpon her husbands graue, she must make sacrifice of her selfe.

So was *Polixena* sacrificed and slaine vpon the graue of *Achilles* in *Troy*. So was *Iphiginea Agamemnon's* daughter slaine, and sacrificed at *Aulis* in *Greece*, the one to satisfie *Neptune*; the other to pacifie *Diana*. In great funeral feasts called *Lemuria*, after the anointing of their crownes, and trimming of their tombes, with sweet hearbs and funeral flowers, after sacrifice done, and diuers ceremonies, they sitte round about a long flint stone, the parents, the kinsmen, the brethren of the dead soulesome with beanes; some with wafers; some with dry figs; and euerie guest bring some thinges to this feast, where they drinke to their Gods first, and after to the soule of the dead, with great myrth & sundry ceremonies, they rise vp frō the Tombe, all crowned with crownes & Garlands made of sweete flowers, and funerall hearbes in great solemnite, daunce about the Tombe, being braue garnished, as is before said.

So did *Alexander the great* with diuers *Macedonian Peeres*, and Nobles crowned with garlands, daunced about *Achilles* graue.

So did *Traiane the emperour* solemnize the funerall

nerall scaft of *Alexander*, at *Alexandria* in *Egipt*.

So did *Cleopatra* solemnize the funerall of *Marcus Antonius*. *Ceramicus* in *Athens* was a buriali place appointed for Generals, captaines, and for marshall Magistrates slaine in the field, as *Martius* field in *Rome* was both a burial place for some Consuls and Dictators, so it was a place of exercise for the Romaine gallants vpon the graues of these Nobie Captaines in memorie of chiualrie.

So did *Achilles* solemnize the funerall of his friend *Patroclus*, cutting the fore-lockes of his haire, to set it amonge many other of *Patroclus* friends vpon his Hearse or Tombe in *Troy*.

## The manner of the funerall Feasts

and Ceremonies of the Macedonians.

IN *Macedonia* they vsed more solemnie and mournefull ceremonies, at the funerall of their kinges and Princes; for they tooke downe their Bulwarkes and Fortresses of warres, they vntiled their temples, they subuerted their altars, they refled and deposid their Idols, they put out their fire, and the men shaued both their heads and beards, and they clipped their horses, and lesynothing vndone that belonged to mourning.

So *Alexander* the great solemnized the funerall of *Hephhestion*.

*The Funerall of the Macedonians.*

So King Archelaus did at the funerall of Enri-  
pides, shauie his beard, and his head. So did A-  
chilles &c.

Lawes decreed for triumphes, are written in  
the fist Booke of *Alexander*. Cap. 9. called *Leges  
funerales*.

Lawes funerall for the dead, written in the sixt  
Booke, Cap. 13.

## Of the funerall Feasts of the Romane Emperours.

*The fune-  
rall of the  
Romanes.*

THE Romanes vsed to haue their commenda-  
tions recited in the pulpit, of which *Val. Pub.*  
made the first funerall Oration in *Rome* at the  
death of *Brutus* his fellow Consull.

The Romanes vsed to carrie before the dead  
Emperour his statuēs and Images, and after that  
the Statuēs and Images of his predecessors, to  
set forth the dignitie of his stocke, as *Ca: Caesar* did  
at the funerall of his Aunt, mother unto *Marius*;  
whose Statuēs *Ca: Caesar* caused to be carried with all  
the ensignes, crownes, rich spoyles and trophies  
whiche *Marius* had gotten in his victorie.

In such manner *Tiberius Caesar* the third Empe-  
rour of *Rome*, caused at the Funerall of his Father  
*Drusus*, that the Statuē of *Eneas*, and all statuēs  
of the kings of *Alba*, vntill *Romulus* time the 17.

King

King after *Aeneas*, and the statue of *Romulus*, and the whole familie of *Gens Julia*, from *Romulus* time unto *Julius Caesar* lineally.

## *Of the funerals of the Egyptians.*

The Kings of Egyp: were most sumptuously  
reuerued, in this order : their bodies were  
opened, and were in such sort vsed, as the  
Egiptians vsed with Myrrhe, Aloes, Honie, Salt,  
Waxe, and many other sweet odors, being scared  
up and annoyncted with all precious oyles.

vp and annoyncted with all precious oyles. The Funerall of the Egyptian Kings.  
So the kings of Egypt reserved the bodies of their kings in high buildings made for that purpose, farre from the ground, as in their Pyramids and Laberinths, in such sort that the sonnes should see their fathers, and so many fathers before his father, buried in such sort, reserved and kept with odors and sweetnes, as though they were aliue.

¶ They mourned seauenty two dayes, abstained  
from wine or any other meate, saving bread and  
the water of Nili. So did they lament the death  
of Joseph.

210 Yet the Kings of Egypt before they should be buried, his fame, his great actions and marshall exploits were rehearsed, publishing his whole life from the beginning. If they had been vici-

Abel, Miza  
rain.

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bus, drunken, slothfull, or had not done iustice, or done any great crime, he should not haue that honor of buriall, which other kings had; which was the greatest infamy to any King in Egyp that might be; which kings of Egyp had more care to be well buried, than to liue well. *in lsd: 30*

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*The manner of the Scythian  
Funerals.*

*The Scythians do in this manner; when one dieth in Scythia of any great state, his friends and his neighbors do carry all his beasts and kill them, for a feast to solemnize the fumerall of the dead. As the Romans and Gracians do celebrate a feast for the honor of the Emperors and Princes birth, which feast they call *Hecatombon*.*

*The Scythian funerals.* The sonne of this dead Scythian causeth his fathers head (being filled with all sweet odors) to be gilded ouer, and to be set vp as a monument of his father, where once every yere, upon the very day that his father dyed, he keepereth a solemn feast, where his friends and his neighbors do yearly at this feast offer sacrifice with ceremonies, and drinke out of this gilded head; where not only his fathers skull, but his Grandfathers

fatheres, and diuerse of his Graund-fathers pre-decessors, ( as Boles and Cupps on the table at funerall feasts,) were made of so many great fore-graundfathers skulls : for they abhorred the rites and sacrifices of any countryes besides their owne.

So did the people called *Sordisci* in all poynts imitate the Scythians in their funerals, in the selfe same ceremonies before recited.

*FINIS.*

